A SHORT
With the means to
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Especially
Directed to th
OF
LONDON.

By a lover thereof, and of all sincere Christians.

Ezra. 9. 13, 14.

And after all that is come upon us for our evill deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this;

Should we again break thy Commandments, and joyn in affinity with the people of these abominations? wouldest not thou be angry with us, till thou hadst consumed us, so that there should be no remnant nor escaping?

LONDON,
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A Brief

EXHORTATION

With the means to promote

PIETY, &c.

WHatſoever might be the inſtrumental, yet there is not (I preſume) any among us ſo void of reaſon, or Religion but will acknowledg, that the Great God of Heaven and Earth, the judge of the whole World being provoked by the multitude and greatneſs of our iniquities, was the principal efficient cauſe, both of the beginning and continuance of that dreadful Fire,

[illegible] names not the greatest [illegible] dem that possibly could be [illegible] resist, or assuage, till it [illegible] the chiefest, and greatest [illegible] famous, and flourishing Ci- [illegible] we still break the Com- [illegible] r God? would he not (as [illegible] 14. said to the *Jews*, at the rebuilding [illegible] their *Temple* and *Jerusalem* their Metropolis) be angry with us, till he had consumed (both) us, (and our City;) so that there should be no remnant, nor escaping? yea, shall we not deserve, and may we not justly expect, that as the punishment of the iniquity of *Jerusalem* was greater, than the punishment of the sin of *Sodom*: So the punishment of the wickedness, of our rebuilt *London* should be greater, than the punishment of the iniquity not only of the former, but also of the latter *Jerusalem*, which was utterly demolished, so that there was no remnant, nor escaping? and if so, than what person, that hath but the least spark of Reason, doth not plainly see, that for our future security, we ought to be farr more concerned in the new modelling of our lives, than our City? and that we should be farr more careful, that this latter City should exceed the former, in pious and Religious Inhabitants, than

in

...ſecure, and ſumptuou... ...ge: and ...hat perſon acquainted ... ...with Scri... ...re, Reaſon, or common ...perience doth ...ot manifeſtly ſee an impoſſibility of pro... ...moting Piety in our City or elſewhere, un... ...leſs the whole worſhip of God (which con... ...ſiſts not only in Prayers, but al... ...hearing and reading the holy Scriptures, and in re... ...ceiving the holy Sacraments) be duly and conſtantly obſerved by us?

Wherefore in the name of God let us all, that in the leaſt deſire the future wellfare, and proſperity of our New *London*, and the Inhabitants thereof, and that have any hopes after this life, to be made free Denizens of the New *Jeruſalem* which is from above: be exhorted and perſwaded with all conſtancy, for the future, ſeriouſly, and ſolemnly to perform all thoſe holy duties, which God requireth of us, either in Publick or Private.

And in the firſt place, Let us begin with the Duty of Prayer. Twice every day at leaſt, with all decent humility and reverence, making our addreſſes to the Throne of Grace, either in our own Pariſh-Churches, or elſe in our private Families, or Cloſets, wherein (as well as in our Churches,) without doubt, forms are farr more convenient and neceſſary for us, than Extempory Prayers, and for our

ordinary use can be more suitable, to our Publick Prayers.

As for those that are against the admitting of Formes in general, or our Publick in particular into Families or Closets, I shall desire them to consider; That if they be against the admitting of Forms in general, it must be either by reason of the good conceit they have of their own, and all other Peoples ability to perform this weighty Duty *ex tempore*, or else by reason of the ill opinion they have of Forms themselves;

If by reason of their own, and other Peoples ability, I shall beseech them seriously to Consider, 1. That the Disciples may be presumed to have had as good abilities, as they; and yet they desired to be taught to pray, (as St. *John's* Disciples were before them) and our Saviour thought good to teach them, not only the manner how to pray, but also the expres words, and phrases of a Prayer; which he composed, not only for their use in Publique, but also for their Private use in their Closets, that there also they might avoid Battology. *St. Mat. 6. 6.*

And our Saviour himself praying alone used Thrice the same words. And as learned and pious, both Martyrs, and others, as ever the Christian

Christian World knew, h[illegible] amed, w[illegible]d used set Forms of Pray[illegible] and have re-pr[illegible]mended them as useful[illegible] necessary to [illegible]eir Christian Brethren, as well [illegible]rned, as unlearned, in Private as well as Pu[illegible]lique.

2*ly*. I shall desire them seriously to consider, what obsolete, lofty, obscure, and sometimes ridiculous words, and phrases; What incongruous and impertinent sence, if not non-sence, yea, and sometimes seditious and sinful petitions have been heard even from those, that have been counted gifted extemporists; How often they have been subject to mistakes, or non-plusses, either palpable or less observable; whose hiatus's have been filled up with a multitude of vain tautologies, which (though to some either not understanding, or not observing their sence, they might seem to be the fervent ejaculations of a devout Spirit, yet,) have been very little or nothing at all taken notice of by the extemporists, whose thoughts have all that while been earnestly busied, either in recovering what they have lost, or in pursuing after some new matter for the prolongation of their Prayers; How many by reason of the multitude of disasters which they have known to befal extemporists, have with very much unwillingness,

willingneſs, reluctancy been brought to begin, and after they have begun, have been poſſeſt with ſuch panick fears, that inſtead of being devout, [illegible] notice rious, either with an heartleſs, and ſenſeleſs trembling, and much difficulty they have approached, or with an inconſiderate, and raſh precipitancy they have poſted to their much deſired concluſion, ſcarce remembring how they began, went on, or came thither; yea, they have profeſſed afterwards, that they were glad, that their pain was over, and that they eſcaped ſo well; ſo that this holy duty which ſhould be performed with the greateſt delight, is by this means become a great burthen, and pain.

Laſtly, how many even of thoſe, which by great diligence, and long practice, have overcome moſt, or (if it be poſſible) all of theſe difficulties, either by ſeeking variety of words the ſhadow, to avoid the ſuſpition of a formaliſt, have been forc't to take leſs notice of the matter, which is the ſubſtance of Prayer; or elſe, by too high conceits of their own abilities, beyond the reſt of their Brethren, have rendred both themſelves, and their Prayers odious not only to God, but alſo to their auditors; when it hath been diſcerned by them, which hath too often come to paſs.

3. I ſhall deſire them ſeriouſly to conſider

der, what a multitude of nilies there have been, wherein there ha' or been any, which have had either the ity, or confidence to pray, *ex tempore* how many of them, which have ha the ability, and confidence to pray before their own Families upon the visiting of Friends, or such like small excuses have often omitted this duty for several daies together, to the great damage of their Families. And how many Families upon the absence, sickness, or death of such persons, have for want of Forms, lived prayerless for several weeks, or months, if not the greatest part of their life; scarce using a grace before or after meat, whereby the Lord knows how many Families have been utterly ruined.

Moreover, I shall desire them seriously to Consider the inconveniencies, which many auditours of *ex tempore* Prayers, have been usually exposed to. 1. How oft very many of them, not understanding their obscure words, phrases, metaphorical expressions, *&c.* have been forc't (as *St. Paul* long since observed among the *Corinthians*, boasting of their great gifts, and profound wisdom, counting St. *Paul's* Preaching and Praying, mean and despicable, in comparison of theirs) to return *Barbarians*, deprived of the priviledg of

of sending t to Heaven their hearty *Amen* to what they ve heard. 2*ly*. How oft very many, eit y listning after, or over curiously taking of their new words, phrases, *&c.* or el y reason of the extemporist's apparent mistakes, inadvertencies, fears, precipitances, *&c.* have been very much hindred in their devotions, to their great damage, if not utter ruine of their immortal Souls. And after all these things *ex tempore* prayers are in every respect meer Forms to their auditors, their own phancy, and invention; yea, and the Spirit of God (which they suppose to dwell within them) being as much limited, or stinted to the words, phrases, method, and matter of those *ex tempore* Prayers, as to the words, phrases, method, and matter of other Forms.

2*ly*. If by reason of the ill opinion they have of Forms themselves, I shall desire them seriously to Consider; whether it be not a very unreasonable, and sinful thing to Imagine that God should command the *Jews* to use Forms; that the Prophet *David* should compose Forms for his own use, and the use of the Temple, That the Prophet *Hosea* should command all *Israel* to take words with them, when they confessed their sins, and asked pardon for them. That our Saviour should give such

ſuch a compleat Form to his diſciples upon their requeſt; that many thouſands of holy Martyrs, and devout Saints, ſhould from age to age conſtantly uſe our Saviours Form, and make daily uſe of other Forms compoſed by themſelves or others, if they were not beneficial and neceſſary for us, and rather furtherances, than hinderances to our Devotion. And more over, I ſhall deſire them ſeriouſly to Conſider, whether we have not juſt cauſe to ſtand amazed at the inconſiderate preſumption of thoſe, who with much confidence endeavour to perſwade the People, that Forms do hinder the operation of Gods Spirit upon their hearts, whereas they never did, or could alledge any good reaſon, or plain proof of Scripture for this their confidence; But on the other ſide, not only St. *James* doth recommend unto us in our mirth the ſinging of *Pſalmes*, which certainly he never would have done, had they been any cauſe of quenching the Spirit of God. But St. *Paul Epheſ.* 5. 18, 19. doth tell us, that we ſhould be filled with the Spirit, ſpeaking to our ſelves in Pſalmes, and Hymns, and Spiritual Songs, ſinging and making melody in our hearts to the Lord; And moreover, St. *John* in his *Revelations* (Chap. 14. 3. and 15. 3. and elſe-where) endeavouring to Reveal unto

us

us the Spiritual delights, Seraphical joys of the Heavenly Hosts, before the Throne of the Lamb, could find no better thing to resemble them to, than those Spiritual Raptures which the Saints here enjoy, in singing to their Heavenly Father. Now Psalmes, when they are sung, are double Formes, wherein we are bound to observe not only a just number of Syllables in every line, but also a more accurate, and difficult form of tunes, or soundes; and if the Spirit of God doth Manifest his most powerful operations in these, certainly it can't be imagined, that he hath less liberty to work upon our affections, when we are confin'd only to a Form of Words, which is farr the easier Form of the two.

If there be any, that can harden their hearts against the force of these Considerations.

O Blessed Jesu! by thine Agony and Bloody Swear, which thou didst suffer in those most fervent Prayers of thine, wherein thou didst Thrice use the same words, do thou constrain them to confess, that often to use the same words in our Prayers doth rather promote, than hinder the fervency of a devout Soul, or the operations of the Spirit of Supplication.

2*ly*. If they, who are against our Publick Prayers, in particular, for the daily use of Families,

Families, or private Perſons, would but diligently peruſe them, and impartially compare them with their own or daily extempory Prayers of any other perſon, or with any other Printed Forms; I queſtion not, but they will be ſoon convinced, that whatſoever they do, or can daily ſay; the ſence thereof is plainly comprehended in our Publick-daily-Prayers; and conſequently, that (as I ſaid at firſt) none can be more ſuitable for our daily uſe than thoſe; Provided onely that Single or Particular Perſons uſe the Singular for the Plural Number, and inſtead of Sr. *Chryſoſtom*'s Prayer, they may uſe this Prayer in the Singular Number.

Almighty God, who haſt promiſed to hear the petitions of them, that ask in thy Sons Name; I beſeech thee mercifully to incline thine ears to me, that have made now my Prayers and ſupplications unto Thee! and grant that thoſe things which I have faithfully asked according to thy will, may effectually be obtained to the relief of my neceſſity, and to the ſetting forth of thy Glory: through Jeſus Chriſt our Lord.

Or any of the other Prayers after the Communion-Service.

The

The pron-ncing of Abſolutions, and Benedictions Authoratively, God hath appropriated to the Miniſters of his Word, as their peculiar Prerogative; and therefore no other perſons either in Families or elſe-where ought to arrogate that Power unto themſelves; yet, I deny not, but that other perſons may uſe them in an Optative-way, deſiring God to pardon or bleſs either themſelves, children, or friends, *&c.*

Laſtly, for ſome extraordinary Caſes any private Family, or Perſon may frame or procure ſuch ſet Forms as may be moſt ſuitable to their preſent condition, which they may uſe with their daily Prayers, as long as thoſe ſpecial emergencies laſt, according to the cuſtom of our Church in the time of Famine, Peſtilence, Warr, and upon the receipt of ſome ſignal mercy, *&c.*

But beſides our conſtant morning and evening Sacrifices of Prayer, there be ſeveral other times, wherein it highly concerns every particular perſon to make his private addreſſes to the Throne of Grace; the omiſſion of which hath certainly proved the undoing of very many, and unleſs we herein reform, as well as in the other, we have as little reaſon to expect the ſafety of our Souls, as they of their Bodies, who will ſtint themſelves,

themſelves to Two meales a day, and will not out of thoſe times taſte any thing, though their bodies ſtand in never ſo great need.

Of theſe private Devotions, ſome may be conſtant, and ſome occaſional, the conſtant are thoſe which are to be performed every Morning as ſoon as we awake, and every Night immediately before we go to ſleep, repeating ſeriouſly, and intently in our minds either the Lord's Prayer, or ſome ſhort ejaculation befitting the ſeaſon.

Occaſional Devotions are thoſe which are to be performed upon any ſudden accident, which befalleth us, either by Night, or by Day, *Viz.* As ſoon as we perceive any affliction ready to befal us, or when it is come upon us.

Or preſently upon the receipt of ſome great, and unexpected mercy in mind, body, or eſtate: Or whenſoever we ſhall perceive the Devil putting into our minds any wicked thoughts, tempting us either directly not to fear or love God, as we ought to do; or indirectly, by perſwading us either to omit, or ſlightly to run over our daily Prayers, or to omit the daily hearing, or reading of the holy Scriptures; or either not at all, or without due preparation to receive the holy Sacrament of the Lords Supper; or

not to honour and obey the King; or not to ſubmit our ſelves to all our Governours, Teachers, Spiritual Paſtors, and Maſters; or not to love, honour, and ſuccour our natural Parents; or not to order our ſelves lowly and reverently, to all our betters; or to neglect our duty, towards our Children, Servants, *&c.* or to be proud, to Swear raſhly, Curſe, Lye, Slander, to Covet, Cheat, Steal, to be Prodigal, Wanton, Lacivious; to Eat, Drink, Sleep, or take our Pleaſure exceſſively, *&c.*

Laſtly, as ſoon as ever we are conſcious to our ſelves, that we have committed any of theſe, or the like Sins, in Thought, Word, or Deed.

And upon all theſe, or the like occaſions (to the utmoſt of our Power, uſeing all other means, or duties, which we know to be neceſſary or expedient for us, without which, our devouteſt Prayers, and moſt fervent ejaculations may not only be unprofitable, but hurtful to us, and abominable in the ſight of God) we may either retire to ſome private Place, or Cloſet, and with an audible voice pronounce, or elſe (if that cannot conveniently be done) either in our Beds, or at our Tables, or in our ſhops, or whereſoever we be, we may in our minds only, devoutly, and fervently

rvently repeat only the whole Lords Prayer r any one petition of it, or any other ſmall aculation moſt ſuitable to the occaſion, and every ſuch ejaculation (imitating our Saviour in his moſt fervent Prayer immediately before he was to drink the bitter Cup of his Paſſion) we might repeate two or three times, or oftner, and at every repetition endeavour more and more to kindle, and inflame our affections.

In the Second place, Let us conſtantly hear or read the holy Scriptures with our Morning and Evening Prayers, as well in Private as Publick; wherein likewiſe we ſhould obſerve the Publick method, where we have the holy Scriptures, not only moſt excellently interwoven with our Prayers, with which we are to begin, and end our Spiritual meals, but alſo appointed to be read after a moſt exact regular manner, beſides ſeveral ſelect portions thereof, moſt properly befitting certain ſeaſons of the year. Among the Apocryphal Leſſons, there be very few (if any) that can be excepted againſt, but if any will not be perſwaded to read them in their Families, they may inſtead thereof read any other Leſſons, either out of the Old Teſtament, or Apocrypha.

If there be any among us, who do fancy,

that their worldly cares, and employme will in the day of Judgment ſufficiently cuſe them, for not ſpending daily ſo muc time in holy Duties, as our Publick Servic doth require; ſuppoſing that a little ſhort Prayer every Morning and Evening with a Sermon or two every Sunday, is as much as they do need, or God doth require o them.

I ſhall deſire them ſeriouſly to Conſider.

1. Whether they do not daily ſpend as much, if not more time idly, if not ſinfully, than that comes to? if ſo, then let them ask their own Conſciences, whether they will not be inexcuſable in the laſt day.

2*ly*. If God doth require ſome part of every day wherein we ought ſolemnly to Worſhip him, which is conſented to both by the practice and judgment of all Nations; whether he doth not at leaſt require one hour, in twenty four, if not one hour in ſeven according to the proportion of one day in ſeven?

3*ly*. Whether it be not a very unreaſonable, and ungrateful thing not to allow God and our Souls an hour or two on our working-daies, whereas God allowethus on his holy-day ſeveral hours for works of neceſſity and mercy for our bodies; and whereas by too many

many ſad experiences we plainly ſee, that our Souls do daily ſtand in as great need of holy-duties, as on Sun-daies our bodies of works of neceſſity and mercy.

4*ly.* Whether we can ſpend leſs than an hour daily in holy-duties, and whether the reading of the holy Scriptures therein, be not as neceſſary, as Prayers, ſince the Lord did ſtrictly charge *Joſhua* Chap. 1. 8. That the book of the Law ſhould not depart out of his mouth, but he ſhould meditate therein day and night, that he might obſerve to do according to all that is written therein; Which command, (though it was given to *Joſhua* in particular, yet) may as certainly oblige all perſons in general, as that promiſe, *I will never leave thee nor forſake thee* (which was given to him at the ſame time *Chap.* 1. 5.) doth belong unto all true Chriſtians, as it is applyed, by the Apoſtle, *Heb.* 13. 5. And King *David* that ſweet ſinger of *Iſrael* in the very firſt beginning of his *Pſalmes*, pronounceth a bleſſing upon him, that walketh not in the counſel of the ungodly, *&c. But his delight is in the Law of the Lord, and in his Law doth meditate day and night, and he ſhall be like a tree planted by the rivers of Water, that bringeth forth his fruit in due ſeaſon, his leaf alſo ſhall not wither, and whatſoever*

he

doth ſhall proſper; but on the other ſid by way of oppoſition he calleth thoſe unly, that do not *meditate in the Law of God day and night*, and ſheweth, that they ſhall be not partakers of thoſe bleſſings, *but are like the chaff*, &c.

And certainly, nothing more or better can be expreſſed by the tongues of Men, to perſwade, and preſs us to a conſtant reading, hearing, and meditating in the word of God, than what the Spirit of God hath ſaid by King *Solomon* the wiſeſt of Men, in the nine firſt Chapters of his *Proverbs*. There are ſeveral other Scriptures of the like nature, which I ſhall forbear to rehearſe; thoſe already alledged being ſufficient to convince any ſerious underſtanding Chriſtian of the neceſſity of this duty. They who ſtill perſiſt to neglect the daily performance thereof, ſtand more in need of our daily Prayers, than Arguments. Wherefore let all good Chriſtians pray unto God to open their eyes, and to give them repentance, that the noble *Bereans* who ſearched the Scriptures daily, and thoſe many thouſands of *Martyrs*, and pious Chriſtians, which have ſet a part every Morning, and Evening as much, or more time for holy Duties, than our Publick-Service doth require: Riſe not up in Judgment againſt

against them in that [illegible] Tribunal when they shall be [illegible]mined by those Holy Scriptures, which they now so little regard, and seldom take notice of.

They who sometimes have such extraordinary occasions, that will not permit them to spend so much time in their wonted Devotions, may read the Prayers with the *Psalmes*, and one Chapter only; If they can't do so, they may with the Prayers read the *Psalmes*, or one or two *Psalmes*, and the Epistle, or Gospel appointed for that week: but at least (without inevitable necessity) I would have them seriously and devoutly say, the Lords Prayer, the Creed, and the Ten Commandments, which certainly may be done in so short a time, that I cannot see how many persons can excuse the omission thereof, except it be (as I said) in case of inevitable necessity; but as soon as those urgent occasions are over, questionless, it doth become us to Redeem our holy-time by reading over those Scriptures, which we then omitted.

As we ought to pray oftentimes, as well out of, as in our set seasons, so certainly ought we at other times to read, hear, learn, teach, or meditate in the holy Scriptures: for (as St *Peter* sheweth, in his second Epistle *Chap.* 1.) It

[illegible] only to know the Arti-
[illegible] F[illegible]th, [illegible] be established in
[illegible] truth of them, [illegible]t we must add to our Faith Vertue, and to Vertue Knowledge, and to Knowledge Temperance, and o Temperance Patience, and to Patience Godliness, and to Godliness Brotherly-kindness, and to Brotherly-kindness Charity, that we should not be barren nor fruitless in the knowledge of our Lord and Saviour Jesus Christ. And for this end (as he sheweth *verse* 15.) It is necessary that we have these things always in remembrance, and (as he further sheweth *Chap.* 3.2.) we should often call to mind the Words, and Commandments of the Prophets and Apostles; which may be done by often repeating in our minds, either the Creed, or Ten Commandments, which are the summ of the Law, and the Gospel; or some other sentences of Scripture, which we find to have most influence upon us, to stirr up our pure minds to perform our duty towards God, our selves, and our neighbour. Which hath been the Practice of the Saints of all ages, who almost in all times and places would have in their minds the Lords Prayer, or Creed or Ten Commandments, or some other portion of Scripture, which they would get by heart for that end, and that they might

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the of the ... put in
they would ... then ...
Printed, and ... them in those place
their houses, that in they might be most ob
vious to their sight. And I know no reason
why we should omit the use of these means,
which they counted so beneficial and ne-
cessary, to put them in remembrance of the
Word of God. I am sure, that they are a
thousand times better, than those wanton,
lascivious, and prophane Pictures, and
Rhyms, which do abound not only in
Taverns, and Inns, but also in many pri-
vate Houses.

In the last place, let us take care, not only that the holy Sacrament of Baptism be duly observed, but likewise that we worthily receive the holy Sacrament of the Lords Supper, at least as often as it is appointed by Publick Authority. And in order to our due preparation for our worthy receiving, I am perswaded that there can be no better means, than seriously and diligently to read over the Communion Service every time before our receiving.

Those who refuse wholly to receive this Sacrament, I shall desire seriously to consider. 1. Whether their Consciences do not oftentimes

their abs[illegible]ing doth [illegible] willingness to part with [illegible] from their worldly imployments to prepare themselves, or else from a loathness to examine, and throughly to know what sinful lives they lead; and to forsake their gainful and pleasant sins, and to live according to the strict, and holy rules of Christianity; and if these be their reasons, (as I fear they be the only reasons even of those, who pretend to abstain from a fear of unworthy receiving) then let them judge whether their case be not very sad, and dangerous.

2/y. That they who for fear of unworthy receiving abstain, may as well upon the same account altogether leave off praying, or reading, and hearing the holy Scripture, for those duties may be performed unworthily; neither dare I free those that pray, and hear, or read the holy Scripture unworthily, from the punishment due to the unworthy receivers of this Sacrament; and besides, I wonder how any dare to harbour any such fear, whereas God hath plainly told us, that he doth not require of us more, than we are able to do by the due, and constant use of the ordinary means, which he hath afforded us; which is, as if we should tell

God,

[illegible] we [illegible]nnot do, [illegible] faith we [illegible]an.

3*l*. That our Saviour doth not only [illegible]y, expresly, (St *John* 6. 53.) *Verily, verily, I say unto you, except you eat the flesh of the Son of Man, and drink his blood, you have no life in you*; From whence we may plainly gather, That all Christians upon the peril of loosing Eternal Life, are bound to prepare themselves so, as to be fit, or worthy to receive the things signified in the Sacrament, which certainly we can never do, unless we be worthy to receive the Signs. But our Saviour (*St. Luke* 22. 19) doth also charge us to receive the Signs, adding thereunto the reason of his injunction, saying: *Do this in Remembrance of me*: Shewing, that the outward signes of Bread and Wine, being things obvious to our Senses, and fit resemblances or lively Pictures of his Body and Blood, would be very great help or means to bring to our memory, and to give us lively apprehensions of what he had done; and suffered for us: and how can any persons pretend to keep from this Sacrament through tenderness of Conscience, or fear of offending God by unworthy receiving, seeing they make no Conscience of breaking

in [illegible] Saviours express Command, [illegible] are [illegible] affi[illegible]d [illegible]omit the use of those mean[illegible] which he thought necessary for our Spiri[illegible]al eating and drinking his Body, and Blood, which he hath enjoyned us to do, upon peril of loosing Eternal Salvation?

4*ly*. That in the Sacrament of the Lords Supper, we renew our Baptismal Covenant, which by our Actual Sins we have broken, and by refusing to renew it in this Sacrament, we do, as it were, wholly renounce it, and so forfeit all the Priviledges of a Christian in this World, he World to come.

Finally, I shall earnestly request all *English* Subjects seriously to Consider, whether they do not eat and drink Damnation to themselves, that receive this Sacrament after any manner contrary to our Soveraign's lawful command, seeing that in their very manner of receiving it, they commit the sin of disobedience to their Governours, which certainly will render them unworthy Communicants.

And if so, then assuredly it must needs be the safest way, (especially, for tender Consciences) to receive it after the manner appointed by Publick Authority, it being

certain, that there is nothing there-
no required Contrary to the Word of
God.

Glory be to the Father, and to the Son, and to the Holy Ghoſt,

As it was in the beginning; is now, and ever ſhall be, world without end,

AMEN.

Feb. 11. 1669.

FINIS.